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WHIT WEEK ANNIVERSARY MEETINGS.

"Thy kingdom come," the ancient prayer of Christian aspiration, has been the burden of our anniversary meetings. In the passionate appeal for social justice and regeneration at Wednesday's public meeting; in the pathetic plea of the secretary of the National Home Reading Union at the Sunday School Association Conference, for the children who are being debased by paltry and often poisonous cheap literature, when so much that is beautiful and wholesome is ready for their use; in the clear and earnest words of the Essex Hall lecture, expounding the great achievement of DARWIN and the significance of the doctrine of evolution as modifying all our views of life, yet bringing into ever greater clearness its essential unity, intelligible only to a spiritual faith, and so destined to bring us ever nearer to God in the fulfilment of His divine purpose; and above all in Dr. CARPENTER's sermon, which was the great word of the week, there came to us fresh vision of what the determined effort of our life must be, in which alone we can find our peace, as humble-hearted, yet strenuous and fearless servants and seekers of the Kingdom of God. The renewal of our faith, the exulting confidence of ultimate victory, the close true union of brotherhood, must come to us in the doing of His righteous will here and now in the midst of the common things of daily life, in our own country, in our own city, our own village, in the brotherhood of nations, in the fellowship of churches. We are to forget ourselves in His service,

which is the true service of the world as it is to-day, in sympathy and honest brotherly love, ministering to all human needs, and sharing together all the glorious gifts of life, and then it will be manifest to us that God is with us here, and our home must be for ever with Him.

"There can be no doubt," said Dr. CARPENTER, "that the impassioned investigation of the life of JESUS has, in the providence of GOD, coincided with an immense expansion of social and political ideals; and has given a powerful impetus to the endeavours after the Kingdom of GOD. Here we shall find, if I am not mistaken, the correction of that exaggerated individualism which is the danger of those who have been forced into exile by exclusion from fellowship with the great historic churches of Christendom. The critical spirit will be warmed with social sympathy; and a perilous intellectualism will be touched with the great emotions of human advance. For the help which modern aspirations have received from theology, each step towards a fairer justice will give back to religion. In proportion as the confusions and animosities, the weakness and opposition which baffle and distract, are subdued and overcome, the conception of progress wrapped up in the prayer, 'Thy Kingdom come,' will emerge into clearer light, and confidence in the GOD who guides it to its unseen goal will grow more firm." Let us all give heed to our preacher's word!

On the social side the week had its accustomed happy features. At the President's luncheon on Wednesday Sir ROBERT STOUT, Chief Justice of New Zealand, an earnest member of the Wellington Unitarian Church, the Rev. F. C. SOUTHWORTH, President of Meadville, representing the American Unitarian Association; and the Rev. MARY A. SAFFORD responded to his greeting of guests from other lands; and the Rev. H. ENFIELD DOWSON, President of the National Conference, responded to the toast of the Conference and the District Societies, proposed by the President in happy terms, and no less happily acknowledged. The conversazione on Thursday evening brought together a much larger concourse of friends, young and old, and we venture prophetically to declare that it was greatly enjoyed.

The service was again held in Little Portland-street Chapel, but it was for the last time, as Dr. CARPENTER said before his sermon, since the congregation have decided to surrender the lease, and hope to build a new chapel for Central London in some better situation. Thus the chapel, hallowed by many memories, and by the ministries of EDWARD TAGART, JOHN JAMES TAYLER and JAMES MARTINEAU, will cease to be, but those memories may go to the consecration of a new House of Prayer.

THE striking paper on "The Wider Meaning of Modernism" by the Rev. J. M. Lloyd Thomas, given at the recent National Conference meeting at Bolton, has been reprinted, it will be seen from the advertisement in another column, and issued as a penny pamphlet with a preface by Dr. Drummond. "I am glad," says Dr. Drummond of this paper, "to have the opportunity of saying with what heartfelt delight and assent I have read it; but no words of mine can add to the impressiveness of that noble appeal to our higher aspirations and call to unselfish service. The time seems ripe as it never was before for our distinctive work. Movements of liberal religious thought, when acting sporadically and with no organic union, are apt to die away when isolated leaders who gave them some local stimulus are withdrawn. Our churches, however loosely organised, constitute a recognised body and have a long history and special traditions behind them. They have proved by practical experience that the absence of corporate dogma is in no way injurious to religious worship and fellowship, and that it is not only not inconsistent with, but provides for the clear and emphatic expression of theological thought and belief, while nevertheless allowing such thought and belief to undergo slow and progressive change coincidently with advancing culture in other departments of human knowledge. A call therefore seems to come specially to us to bring into some sort of corporate and lasting union those who are now wandering without a spiritual home, being unable to accept the ancient dogmas and yet feeling after something deeper and more spiritual, and craving the warmth and glow of religious fellowship without which faith must languish and enthusiasm consume itself in fruitless yearnings." We must not quote the rest of the preface, but trust that it will find many readers and many new readers for the paper also.

SUNDAY SCHOOL ASSOCIATION. ANNUAL MEETING.

In this week's anniversary meetings the Sunday School Association had the first place, beginning with the conference of delegates at Essex Hall, on Tuesday morning, followed by luncheon at the Holborn Restaurant. The President, Mr. Cuthbert C. Grundy, of Blackpool, was in the chair, and after lunch offered a cordial welcome to the delegates, to which the Rev. Rudolf Davis responded.

In the afternoon, the annual business meeting was held at Essex Hall, the PRESIDENT in the chair. The meeting opened with the singing of the Rev. W. G. Tarrant's hymn, "Go, work in my vineyard," and the President in introducing the business dwelt upon the importance of sympathy between teachers and scholars and the influence of character, made effective through many week-day activities in addition to the Sunday teaching.

Mr. W. BLAKE ODGERS, Jun., as treasurer, presented the accounts, which showed the Society in much the same position as last year. The special appeal of Miss Edith Gittins, last year's president, had brought in about £95 altogether. He had welcomed two new subscribers that afternoon, he said, and would gladly welcome more.

Mr. ION PRITCHARD, the hon. secretary, in presenting the report, mentioned letters of regret for absence, and good wishes, received among others by the Rev. S. A. Steinthal, Dr. Drummond, and Miss Edith Gittins.

The report opened with a reference to the death of Miss Marian Pritchard, and a tribute to her thirty years' devoted work for the Association. It noted with special satisfaction the increase in the average of scholars over 16, and as to new publications noted the establishment of the *Sunday School Quarterly*, and the issue of Dr. Mellone's "Laws of Life," and a new book by the Rev. A. W. Fox on "Tennyson's Idylls of the King." Also the service of song by the late Miss Pritchard and Miss Amy Withal, "Faithful and True: the Story of Theodore Parker's Life," and a "Bible Library Wall Chart," with notes by the Rev. W. C. Gannett.

The PRESIDENT, in moving the adoption of the report and accounts referred to the great value of the work of the National Home Reading Union, and to the fact that twenty years ago he himself had become the first member of the union, and their friend, the late Rev. A. B. Camm, of Blackpool, the second. He confessed and apologised for neglect of his duties as president during the year, owing to unavoidable circumstances, and said that he had imposed upon himself a fine without the option of imprisonment, and thereupon handed a cheque (£100) to the Treasurer.

The Rev. J. L. HAIGH, of Liverpool, who seconded the resolution, referred gratefully to Mr. Fox's new book on the "Idylls," and went on to speak of the great value of helping their young people to the enjoyment of good literature.

The Rev. W. H. BURGESS spoke in support, and the resolution was unanimously adopted.

The Rev. E. D. PRIESTLEY EVANS moved, and the Rev. E. T. RUSSELL seconded, a resolution of thanks to the officers and

committee, and the new appointments, with Mr. Howard Young, LL.B., as president, and the treasurer and secretary reappointed.

Dr. W. BLAKE ODGERS, K.C., supported the motion, in order to remind the meeting of the absence for the first time for the last thirty years, of the name of the late Miss Marian Pritchard. He spoke with much feeling of her beautiful character and devoted work for so many years, and at his request the meeting rose in silent acknowledgment and remembrance of her life, and what they owed to her.

On the motion of the Rev. H. RAWLINGS, seconded by the Rev. A. W. Fox, a resolution was passed, referring to the great success of the young people's meeting at Bolton, and calling the attention of the Conference committee to the value of such an opportunity for urging upon the churches the claims of institutions for young people, and especially the Sunday school. The meeting then adjourned for tea.

HOME READING.

After the adjournment an admirable paper on "The Home Reading of Sunday School Scholars" was read by Miss ADA M. READ, secretary of the National Home Reading Union. It pointed to the fact that the power to read might be a source of highest good, but also of direst evil, and dwelt upon the great importance of teaching the children what to read, quite as much as how to read. Facts were given as to the enormous output of children's penny and halfpenny papers, full of crude, vulgar and degrading matter, pushed with great persistence by skilful organisation. There were eighteen papers of the kind under one management, said to have a weekly sale averaging 2,727,000, whereas a few papers of a better type sold only 265,000 copies; thus for every child reached by the better paper, 27 came under the worse influence. It was time that everybody looked at these papers, and realised the magnitude of the evil. The only way to meet it was to encourage the good, to encourage and foster such interest in good and healthy books that what was vulgar and debasing would cease to attract. The parents for the most part were ignorant, thoughtless and careless, but teachers had a great power of influencing the children, and especially Sunday school teachers. The National Home Reading Union had a wide scope, but the children's department they felt to be of the utmost importance. The formation of reading circles in the upper classes of elementary schools had latterly been encouraged with very good results. In the London schools there were from six to seven hundred circles, in the country from thirty to forty thousand associated in school membership. Through the children, the parents were also interested, and did the reading with them. And after the children left school it was even more important to give them such guidance in that most critical formative period of their lives. Miss Read pleaded for the earnest co-operation of all who have the welfare of the children at heart.

The Rev. E. W. LUMMIS, in opening the discussion, said that the statistics were shocking, and pointed to the crime of

which, since 1870, they all had been guilty, in teaching the children to read, and neglecting to give them good books, while others supplied them with villainous literature. There was good literature in profusion and easy to find, but if the children were to be interested the teacher must first have a genuine love of good literature.

The Rev. J. J. WRIGHT said that for twenty years he had been engaged in the work of the N.H.R.U., and fully appreciated its value; there was no better thing they could do than to get a boy or girl interested in a really good book. He told of how in many ways teachers could organise reading circles and promote the use and enjoyment of the best literature.

The Rev. J. B. HIGHAM bore testimony to the good work in this direction done by the elementary school teachers of the Wigan district, and the Rev. J. H. Rossington and Mr. Chapman, of Coalville, having spoken, a vote of thanks to Miss Read and the President and other helpers, moved by the Rev. W. Holmshaw, and seconded by the Rev. F. H. Vaughan, brought the meeting to a close.

THE *Christian Commonwealth*, as organ of the progressive movement in religion and social ethics, is taking a step forward, for which we offer our cordial good wishes. This week's issue announces an editorial board, with the Rev. R. J. Campbell as chairman, and the following other members:—Rev. K. C. Anderson, Professor Cheyne, Rev. Stopford A. Brooke, Professor Duff, Rev. A. W. Hutton, Rev. L. P. Jacks, Dr. Kitchin, Dean of Durham, Rev. E. W. Lewis, Mr. Philip Snowden, Sir Richard Stapley, Rev. J. M. Lloyd Thomas, and the Rev. T. Rhondda Williams. Mr. Albert Dawson remains the editor-in-chief. Sir Oliver Lodge, Canon Barnett, Father Tyrrell, and the Rev. A. L. Lilley are among those who have promised occasional contributions to the paper. Next week a double number is to be issued with full report of the Summer School of the League, held at Oxford May 31—June 3.

"From several directions," the editor says, in announcing the new Board, "has come the suggestion that the sphere of the *Christian Commonwealth* might be extended so as to give expression so far as possible to all phases of the modern progressive movement in religion and social ethics. That movement is many-sided, but fundamentally one. Modernism in the Church of Rome, the Liberal movement in the Church of England, the 'New Theology' in Nonconformity, the new spirit in Unitarianism, the Reform movement in Judaism, the spirit of modern scientific inquiry as represented by Sir Oliver Lodge, are all more or less akin. They alike aim, more or less consciously, not only at a clearer vision of truth, but at social regeneration. While the intellectual position and the statement of belief of these schools vary in detail, their spirit is identical, their method is uniform, their objective is the same." The hope of those associated with the *Christian Commonwealth*, and in this we are heartily at one with them, is that "it may increasingly be used as a means towards the enlightenment and uplifting of humanity."

THE ASSOCIATION SERMON.

THINGS NEW AND OLD.

BY THE REV. J. ESTLIN CARPENTER, M.A.,
D.Litt., D.D.

"Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."
—*Matthew* xiii. 52.

THE kingdom of heaven like other conceptions of primitive Christianity, has undergone a vast transformation in our modern thought. We still, it is true, repeat the ancient prayer, "Thy kingdom come"; but we recognise, as the contemporaries of Jesus did, if with a difference, that there is a sense in which it is not something which is to arrive, it is already here. We live continuously under the sovereignty of God, and find His sway for ever encompassing the world without us, and penetrating the soul within. Each vibration of ether in the deeps of space, each fleeting emotion in the hearts of men, falls beneath His government and is embraced within His rule. The kingdom is thus the imaginative expression of the sublime unity which knowledge apprehends in the universe, and intellect seeks for in thought; and it is the hope of the social reformer, because the same idea presses into every department of life, creates immense ideals of fellowship, breaks down barriers of race and creed, and endeavours to co-ordinate the manifold forms of human activity in industry and commerce, in politics and affairs, in poetry, philosophy, science and art, into one mighty Order of Righteousness, which shall for ever make for the welfare of the whole. Here is the majestic instrument by which all man's creations will ultimately be tried, but its use is subject to one inexorable condition—time. The dominating thought of the last fifty years, since Darwin precipitated on the field of biology the speculations of earlier generations of thinkers, has been "Evolution." We are in the midst of a process of whose beginning and end we are ignorant; we only know that the forces of the present have their roots in the past, and the constructions of the future can only be reared by the help of the energies which are being accumulated now. The forms of life are thus for ever being adjusted to conditions of change; and yet the life is the same, from the simple cell up to the brain of Shakespeare. The social order grows more complex from the first combats of the dwellers in Kent's Hole—whether with each other or with the hyæna and the bear—to the empire that carries peace and law around the globe; but birth and death, hunger and toil, abide as its inevitable factors. Religion starts with trembling steps amid unknown terrors, and advances on a slow and difficult way till it can lie peacefully on the Father's breast; but it remains an interpretation of the Unseen, and an attitude towards it. The facts to be explained, and the methods of explaining them, may be completely transformed, but the Church of the future can never sever itself wholly from the faiths of the past; they may be transmuted, purified, expanded, enriched, ideal-

ised; they cannot be eliminated or destroyed.

We can all see these things on the broad scale, and perhaps in other spheres of thought or action than those with which we are specially concerned. The difficulty, of course, always is to combine the old and the new in our own case, and secure the most rapid and effective progress with the least disturbance. From the day that Christianity was first preached by the apostles, it has always been engaged in modifying itself. It begins in the profound experience of a single soul, so strong, so tender, that it has been able to sustain the weight of ages ever since. But it at once proceeds to create groups, to organise communities, to enter the scene of social life with quickening power, and to establish itself in the midst of a vast political order on which it builds the stately fabric of the Mediæval Church. No one can contemplate that great conception as it emerges first of all, for example, in the writings of Augustine, without profound sympathy and admiration. It sought to knit the whole of human history into one ordered purpose, the education of humanity to serve the majesty, and fulfil the will, and respond to the love, of the Eternal. The dim and distant past was lighted with a progressive revelation of ever brightening truth, and the whole range of creation, with all its mighty hierarchy of angelic beings, was brought into one fellowship of adoring gratitude and perpetual praise. That such a Church should watch over the believer from the cradle to the grave; that it should undertake to guide his steps and regulate his activities; that it should nourish him with sacraments to incorporate him into a supernatural life; that it should prescribe rules of conduct and evoke the energies of saints; that it should seek to co-ordinate all branches of knowledge; that it should be the nurse of learning and the inspirer of art; that it should build cathedrals, found hospitals, and make wars; that it should set up and pull down kings, and write a *Divina Commedia* and an *Imitatio Christi*—proves the enormous strength of the collective ideal, and its enduring power to quicken and sustain the human spirit. Be it that its ministers were again and again unfaithful; that its control became a tyranny, and its piety sometimes a sham. Be it that it was afraid of the very powers which it had fostered, and trampled on the activities to which it had given birth. It did not live—it does not live now—by its corruptions, but by its truth; by the satisfactions which it gave to men's best aspirations, and the field which it provided for their noblest endeavours; by the courage of the knight and the missionary; by the tenderness of the maiden and the nun; by all the unspoken supports and the unseen graces of innumerable faithful lives and devout prayers, which filled the atmosphere of thought and feeling, and bore the believer through the warfare of earth to the triumph of heaven.

It was inevitable that the reaction against this comprehensive and coherent scheme should result in an extreme individualism in which the whole work of redemption was concentrated into one single transaction, where the sinner and

the Saviour met. Over against the Catholic conception which mystically provided through the Church a perpetual extension of the benefits of the Incarnation, and nourished the believer with a continuous inflow of divine life, arose the Evangelical, which fixed on the Cross as the great instrument of human deliverance, and gathered into the hours of Calvary the whole immensity of the self-sacrifice of God. In the presence of that stupendous fact sacraments and priesthoods fell away. The Church ceased to be the medium of salvation. When once the believer had appropriated the merits of his Redeemer with an act of faith, he was brought into the presence of the All-Holy, and welcomed into the joy of his Lord. And this might happen in any place and at any time. It needed neither consecrated agent, nor hallowed shrine, nor sanctified material. A voice, a book, might suffice to arrest attention, and the grace of heaven would do the rest. With a tremendous force, especially when embodied in the idea of election, the human soul was isolated with God, first as depraved, and then as purified; this moment lost, and the next for ever found. It was a sublime testimony to the immediateness of spiritual things. The sinner was placed in the most solemn of relations before a holy Judge. No ranks of angelic hosts watched the great issue with breathless interest; in an appalling solitude, in the recesses of the heart, where the world and all its contents disappeared, the word was heard, "Thy faith hath saved thee," and redemption was complete. It is a profound and searching experience. It is no doubt still realised in exceptional cases; and it is yet pressed upon us by devout souls with affectionate urgency as the only way. But it is not the necessary norm for every one; nor is it capable of interpretation only in connection with the atonement. There are crises in many lives when the dull conscience is awakened, and the languid affections are aroused; when the heart, conscious of its stubbornness, prays for the purifying pain, and the will, trembling and reluctant, flings itself upon a higher strength. But the spirit that thus returns in penitence to the Father's house, finds no post erected on the way bearing the legend "No approach save through the Cross." All paths of trustfulness and sincerity lead to that sanctuary of holiness and love, and as the range of moral and religious experience is widened and elevated, it will also be brought into forms more congruous with the intellectual conceptions which modern thought presents among the new forces to regulate and sustain the believer's life.

For it is apparent on all hands that the great theological ideas of Christian tradition are undergoing rapid modification. The cultures of history, of science and philosophy, are creating a different atmosphere, in which the controversies of the fourth century simply die away of inanition. New studies are illuminating the documents of the New Testament, the origins of Christian rites and doctrines, the early history of the Church. A flood of fresh and varied knowledge is pouring in, which it will take long to master and assimilate. The manifold streams of influence that played upon Judaism from

Babylonia, Persia, Syria, Egypt, Greece—the enlarged conceptions of the universe and its powers—the forms of Pharisaic legalism—the popular anticipations of resurrection and judgment—the war between the armies of good and evil under the command of Michael and the ancient serpent—the drama of the last things, in which the Messiah would secure the triumph of the kingdom, and finally resign his authority to God—all this we are coming to understand as the records of contemporary thought slowly yield up their secrets, and enable us to reconstruct the picture of the world which hovered before the minds of Jesus and his followers. Many are the studies which contribute to this end. There are the cults which surrounded Christianity in its cradle, full of suggestions of death and resurrection and mystic fellowship with a saving God. There are the exalted ideas of Providential appointment, of the quickening of life and the establishment of universal peace, which found a shelter under the majesty of imperial Rome. There are the speculations of philosophy which reached the bold conclusion that the scene of our experience could only be explained as the earthly copy of an Order which had first been created within the Divine Mind, and then interpreted by its aid the person of the Messiah in a sense more exalted than had ever belonged to patriarch or lawgiver of the past. At every turn, from the first page of the New Testament to the last, the reader finds himself confronted with beliefs that have passed away, with hopes that were never realised, with ideas which time has again and again replaced. The earthen vessels enshrining the treasure are shattered in the light of modern knowledge, and the treasure itself turns out to be something different from what was first supposed. That must indeed involve a change of values, yet that change need not be loss, but gain. The return to Jesus with all the aids of expanding knowledge only gives greater force to the central idea of his own teaching, and renews the might of his spirit in the hearts of men. It is impossible not to feel that the movement led by a brilliant band of scholars in Germany—some of whose works it has been the privilege of your Association to publish—is producing a direct revival of religion. And the reason is plain. The bonds of ancient dogma are falling away. When a living human experience takes the place of a theological conception, it exercises at once a reproductive power. It awakens the affections, rouses the conscience, quickens the will, and leads the worshipper into the sanctuary where teacher and disciple can kneel side by side, can pray common prayers, can share a common joy, and strive in fellowship for a common good.

That common good Jesus designated, in the ancient language of his people, as the kingdom of God. He took religion, that is to say, from the outset, on its social side. It was something more than personal piety. It was not wholly fulfilled in secret colloquy with the Most High. It breathed, indeed, the prayer "God be merciful to me a sinner," but its realisation was incomplete in solitary confession, or, for that matter, solitary praise. It de-

manded an active share in the warfare with evil and the victory of good; and it drew into it the publicans and the harlots sooner than the Pharisee and the Scribe. For over against the kingdom of God lay the kingdom of the Adversary, and with a triumphant confidence the Teacher declared, when his disciples returned from preaching the Good News, that he beheld the Satan fall like lightning from heaven. The great Opposer might be cast out from the sky; but it was only to find a lodging on the earth, and the task of vanquishing the prince of this world has been laid upon the Church for ever since. The return to Jesus, to his ideals, his purposes, his spirit, is evoking all kinds of activities around us. The mighty movement of the last century is giving fresh and unexpected force to his demands. Science has, indeed, destroyed the ancient dualism of heaven and hell; and by presenting the visible scene as one organic unity has laid on God the burden of the whole world's suffering. But the soul that has found its place in the great Order, knows that it can never stray beyond the Father's house. There are no abysses where the Creator and the created cannot meet; and God, as the infinite ground, is also the eternal goal, of all our being. But as sharers in his realm there are committed to us all kinds of trusts. Knowledge, wealth, opportunity, privilege, power, the whole of our social institutions, must be tested—are we not coming to understand?—by one principle; do they help or hinder the life of the children of God? It is a tremendous question, the full scope of which it will take ages to realise. We stand only at the beginning of a movement which is destined slowly to remould the existing order. The air is filled with conflicting demands and opposing prophecies. Cries of alarm and predictions of ruin are confronted with shouts of advancing triumph. The one thing certain is that property, ease, security, leisure, comfort, the possession of the few, are to be gradually opened as far as possible to the enjoyment and advantage of the many; and the toils and labours needful for the maintenance of the state, the efforts by which the material wants lying at the base of an organised culture are to be supplied, must be shared in varying degrees by all. Already all kinds of experiments are being tried. Already, no doubt, a formidable list of mistakes and failures can be compiled. Already, also, it must be added, the signs of impending struggle are to be seen. The new Christianity will not offer the way out which led either to the solitudes of the desert or the partial socialism of the monastery. No compromise will be possible in the name of religion between the World and the Church. The church has got to transform the world, or else the world will absorb the church. The unity which science discerns in the visible order, religion seeks to establish in the human order. It conceives the race as bound together by innumerable ties, so that its various groups shall blend their activities into one harmony. It prescribes no specific conditions; it lays down no economic principles; it identifies itself with no political parties or social schemes or international projects. It aims at certain

spiritual ends, and in so far as these depend on external circumstances, it leaves it to science to discover what are the most suitable modes of securing them. But it undertakes to supply the forces which alone can sustain long and difficult endeavours. It creates the ideals of character which must preside over every step upon the way. It seeks to generate the spirit of sacrifice which will make men and women ready for great surrenders of precious privilege. It offers to those who undertake drudgeries of service—who face the weariness of slow acquisitions of knowledge, or the stubborn antagonisms of self-will—who work out on the field of experience the best practical methods of realising large social and moral conceptions, the sublime supports of faith in the progressive fulfilment of God's purpose for man, of engaging in fellow-work with Him (which begets growing hope) for the enlarging welfare of the world, of sharing in His redeeming love for the friendless and the hostile, inasmuch as He has committed the destinies of each to the common labours and goodwill of all.

Such seems to me to be in the briefest terms the connection between the theological movement which this Association represents, and the immediate duty of our time. It may seem a long way from the study of the literary and historic origins of the Gospels to what the older theology called the regeneration of man or the salvation of the world. But there can be no doubt that the impassioned investigation of the life of Jesus has, in the providence of God, coincided with an immense expansion of social and political ideals; and has given a powerful impetus to the endeavours after the Kingdom of God. Here we shall find, if I am not mistaken, the correction of that exaggerated individualism which is the danger of those who have been forced into exile by exclusion from fellowship with the great historic churches of Christendom. The critical spirit will be warmed with social sympathy; and a perilous intellectualism will be touched with the great emotions of human advance. For the help which modern aspirations have received from theology, each step towards a fairer justice will give back to religion. In proportion as the confusions and animosities, the weakness and opposition which baffle and distract, are subdued and overcome, the conception of progress wrapped up in the prayer "Thy Kingdom come" will emerge into clearer light, and confidence in the God who guides it to its unseen goal will grow more firm. It is not the men and women engaged in the great warfare who are doubtful whether the battle is worth fighting, or apprehensive that it may never be won. They know that each stroke of faithful service tells. They have learned that the issues of good are incalculably diffusive; they have discovered that what keeps communities of men and women together is not greed or appetite or fear, it is the element of common endeavour and of common trust. Whatever may be its failures and oppressions, its inequalities of privilege and want, its orgies of cruelty, its depravities of lust, its brutalities of self-interest, its tyrannies of race or creed, the social order rests in the main on simple elements of faithfulness, on patient performance of duty, often irksome

and monotonous, on contracts honourably discharged and engagements punctually fulfilled, on hourly observance of the lowliest laws of labour and of love. Here is a common life, pervading all classes of society, bound by no limits of colour or of caste, confined within no nationality, leaping all barriers of mountain or sea, for ever adjusting itself to new conditions, calling forth fresh energies, undergoing unexpected transformations, yet always remaining one with itself, slowly mastering difficulty, learning a stricter self-control, rising to loftier ideals, and gradually conquering the oppositions of the world. What interpretation can we place upon it, but that it is the manifestation of spiritual power, the expression of spiritual purpose, the education of humanity as sons of God? Here is the bottom fact of all our being. We none of us live to ourselves alone. Conceived as separate units we are feeble, isolated, and impotent. Only through union with each other do we come into our full privileges. Not till we have realised that we are members of a mighty whole, from which we draw our strength, and to which we owe increasing allegiance, can we be said (in the Gospel phrase) to "enter into life." Then we know that our debts to the past lay on us unceasing obligations to the future. We only have the right to trust that God does all when we first labour as if we did all.

The Fatherhood of God, it has been recently admitted by a well-known English theologian, is a great and imposing truth.* But he asks whether it is strong enough in its current Unitarian form to bear the increasing weight which a developing society will lay upon it. It is not apparent why the doctrine of the Trinity should be required to "vindicate the social element in human nature by firmly planting it inside the divine." The social element in human nature is already here. It needs no apology or justification. It is the very pulse of man's being, the breath of his life, the foundation of his character, the principle of his growth, the unity in all his complexity, the promise of his ultimate achievement. But it is precisely this which is lacking in the conception of a socialised Godhead, where each of a very limited number of persons is presented as for ever equal and perfect, needing no help, and extending no support, so that ties of mutual duty are inconceivable. Not here is the secret of the impelling force of the future. That lies in the sublime unity which religion, greatly daring, aspires to realise as the life of God in the soul of man. Towards this we slowly march, though our steps must be counted by ages and a thousand years are but as one day. In the vast body of humanity all powers and gifts, as St. Paul saw in the Church, come from the same God, and minister each in its degree to His glory. And their law is co-operation. We are calling for it in every department of activity. In the enterprises of industry, in the tasks of learning, in the endeavours of self-government, in the welfare of peoples and the far-off vision of international goodwill, we are for ever being summoned into a larger fellowship where diversities of workings are harmonised for the common good. Religion, as it slowly

comes into clearer consciousness of itself, will aspire towards the same concord. Already, across the ocean, the movement towards interdenominational amity advances with steady steps. Its progress must needs be slower in this country. But it will surely come. Will it find us open-eyed and true-hearted, or divided and suspicious? God grant us grace to welcome and use our opportunities, and then for us the prayer, "Thy Kingdom come" will be fulfilled.

THE ESSEX HALL LECTURE.

THE BEARINGS OF THE DARWINIAN THEORY OF EVOLUTION ON MORAL AND RELIGIOUS PROGRESS.

BY PROFESSOR F. E. WEISS, D.Sc.

THERE was an excellent attendance at Essex Hall on Tuesday evening, when Professor Weiss of the Victoria University of Manchester, gave the Essex Hall Lecture. Mr. John Harrison, President of the British and Foreign Unitarian Association, took the chair, and in introducing the lecturer said that on his mother's side he came of a good old Unitarian stock, the Rev. Robert Kell, of Wareham, having been his great grandfather, and the Rev. Edmund Kell, of Southampton, a great uncle. He himself had formerly, when in London, been an earnest worker at the Rhyl-street Mission.

The following is an abstract of Professor Weiss's lecture:—

As Charles Robert Darwin was in early life a member and constant worshipper at the Unitarian Chapel in Shrewsbury, it seems appropriate that in this year in which we celebrate the centenary of his birth some reference should be made at the Annual Meeting of the British and Foreign Unitarian Association to the life and work of one of the greatest thinkers, whose discoveries mark the beginning of a new era in the biological and kindred sciences. Bound by no creed and believing that we are meant to use our faculties for the elucidation of both temporal and spiritual truth, Unitarians could from the outset welcome the "Origin of Species" as a landmark in our progress towards the understanding of the wonders of nature and the works of God.

It is almost impossible to estimate the far-reaching effect of the publication of Darwin's Theory of Evolution. Received at first with caution even by biologists, it rapidly spread to domains of anthropology and sociology, and the universal bearing of the great laws of selection and survival is shown by their acceptance for the explanation of many problems in philology and kindred studies. The moral and spiritual nature of man equally with his physical nature has been subject to the moulding forces of evolution, and both ethics and religion can be studied historically and psychologically from this standpoint. Darwin himself has laid the foundation of this form of inquiry as regards the evolution of morals in the "Descent of Man," and it has been carried on with conspicuous success by Hobbhouse and Westernmark in this country, and by Wundt and others abroad. There is

a general agreement with Darwin in regarding the social instincts developed in animals of gregarious habit as the foundation of many of our altruistic moral qualities, while others, such as the affections, spring from the parental instincts of animals which protect and feed their young.

In both cases these instincts are characteristics of great importance to the preservation of the race, and to this fact they no doubt owe their persistence and development. In primitive races of mankind conduct is also largely governed by custom, which, though it may often appear as unreasonable, is based upon the reasoning faculty of man, and upon his power to frame and apply general conceptions. With the growth of the intellectual development of mankind custom and morals, though naturally conservative, have undergone considerable change, reflecting the gradual advance in civilisation. The decline in binding force of custom inevitable with the intellectual development of man has been counterbalanced, as far as maintenance of a moral code is concerned, by the growth of ethical teaching in connection with the higher and especially with the monotheistic forms of religious belief.

The question as to the possibility of developing and improving the moral character of man by definite training in moral conduct or conscious practice depends upon the power of the organism to permanently acquire characters or habits in response to external stimuli. Of this power Darwin became convinced during his work on the "Variation of Plants and Animals under Domestication," and this view has been accepted by Haeckel and worked out lately in more detail by Semon. The power of retaining permanently, by what has been called "unconscious memory," the effect of any moral action is, of course, of vital importance to moral progress.

The study of the history of religions, so materially advanced by the publication of the "Origin of Species" and the "Descent of Man," has revealed an orderly and progressive development of religious ideas, which indicates gradual evolution of the various religions from primitive beginnings. The animism of savage races, which is based on a belief that all natural objects possess souls or spirits, accompanied as it is by witchcraft and magical practices, is gradually superseded by polytheism, a belief on which the specific spirits of the earlier animism are replaced by generic deities.

Equally slow is the transition from polytheism to monotheism, and the latter, even when firmly established, retains many remnants of polytheistic beliefs and even relics of magical practices. Christianity, developing at first in Asia Minor, a country particularly rich in remnants of ancient forms of worship, became tinged with some of these prevailing beliefs, and, indeed, to its power of assimilation or adaptation we may attribute its remarkable development in early times. The researches of Tylor and Frazer in this country have revealed to us the ancient origin or analogy of many of the beliefs which are commonly supposed to be peculiar to the Christian religion.

In the earlier stages of their evolution religions were in no way concerned with

* Gwatkin, *The Knowledge of God*, ii, 298.

the inculcation of morals. At the polytheistic stage, the gods were often themselves morally as weak and imperfect as the mortals who served them. But with the rise of monotheism, God, the ruler of the Universe was considered responsible for the moral order while remaining the dispenser of physical well-being, and hence the insistence by prophets and religious teachers on right moral conduct, and with the growth in spirituality of religion we witness also a rise in its ethical teaching. The question as to whether with the advance of civilisation the ethical teaching alone will remain to us is answered by our knowledge of the origin of religious belief in primitive times. The universality of some form of religious belief among savage races is a sure index that it represents a psychological need of mankind, and, as the constitution of man is not likely to be changed in such a fundamental particular by any advance in his mental evolution, the spiritual need for a personal relationship with the Divine will surely remain.

Nor is the naturalistic explanation of our moral and religious nature in any way opposed to the existence of a divine spirit in humanity. The universe, as the outward expression of the creative mind, bears the divine attributes of orderliness and progress in all its parts from the inorganic elements to the most highly organised beings. The more spiritual man becomes the more clearly he reflects the divine purpose and the closer is his relationship with his Maker. The soul of man is indeed "haunted for ever by the eternal mind."

At the conclusion of the lecture a hearty vote of thanks was passed, on the motion of Dr. Drummond, seconded by Dr. Carpenter.

Dr. DRUMMOND recalled the pre-Darwinian days, and the struggle it had been to religious people to accept the new teaching and harmonise their beliefs with it. It was a great thing that they could now have a man of science like Dr. Weiss speak to them of those things, and to show that religion rests on a secure and lasting basis.

Dr. CARPENTER recalled some instances to show how among thoughtful people the idea of development was already prevalent, before Darwin produced his great work with its illuminating generalisation. He also declared his conviction of the permanence of the spirit of worship in man.

THE Rev. W. Holmshaw writes with regard to the coming summer school for Sunday-school teachers that all the places at Park Hall, Hayfield, are not taken yet, and that anyone making application after June 5 should address him at the Cottage, Park Hall, Hayfield, Derbyshire.

THE Rev. Stopford A. Brooke is to preach on Sunday evening at Rosslyn Hill Chapel, Hampstead. The service is at half-past six. The chapel calendar announces Mr. Brooke also for the other Sunday evenings in June.

TO CORRESPONDENTS.—Communications have been received from the following:—D. A., E. R. F., A. C. H., R. J. J., H. M. L., E. S. R., J. R., P. H. W., R. D.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

THE public meeting on Wednesday evening in Essex Hall was devoted to addresses respectively on Religion and Music, Poetry, Science, Theology, Poverty and Politics, associated, in all but the case of Poverty, with the names of famous men whose centenary, or, in the case of Calvin, quarter-centenary, falls in the present year. The President, Mr. John Harrison, was in the chair, and after an opening hymn, "One Holy Church of God appears," he himself gave the first address.

RELIGION AND MUSIC.

THE subject of religion and music, the PRESIDENT said, may appropriately be coupled with the name of the great composer Mendelssohn, whose centenary we have been celebrating this year, for Mendelssohn was not only one of the greatest musicians, he was, at the same time, a profoundly religious man, one who exemplified throughout his unfortunately too short career, those moral qualities which are the outcome of deep religious convictions. A good son, a good husband, a good father, Mendelssohn was indeed a model of all the domestic virtues. I venture to suggest that although Mendelssohn professed openly the doctrines entertained by the strictly orthodox, he was, nevertheless, in his heart of hearts, strongly imbued with those principles which we are accustomed to consider characteristic of our own glorious Unitarian Faith. Throughout the whole of his music there runs a vein of happiness so consistent with the Unitarian belief in God's love, that it is almost impossible to accept it as the product of the genius of a man who believed sincerely and unreservedly in the horrible doctrines which are publicly professed by the adherents of some forms of so-called orthodoxy. Mendelssohn was an earnestly devout man, a living example of the influence which a profound belief in the loving goodness of God exercises on those who are gifted with a sensitive musical temperament. Please do not imagine for a moment, that I am suggesting a connection in all cases between a musical composer's religion or irreligion and the outcome of his genius. But I do sincerely hold that in a great many instances, a musician's religious convictions and manner of life are reflected in his music. Take as an illustration, Chopin, whose centenary it is believed by some we ought also to be celebrating this year. Listening to this composer's awe-inspiring Funeral March, it is possible to feel the intense blackness of despair which for some time overshadowed his life. His whole soul is laid bare to us through the medium of his music. In the words of the great pianist, Liszt, he used art only to repeat and rehearse for himself his own inward tragedy. There is not in the whole of Mendelssohn's compositions a single page which can compare with the Funeral March of Chopin as an expression of poignant grief and overwhelming sadness. Mendelssohn had not the power of producing music so terribly suggestive of hopeless and inconsolable

sorrow. His nature, animated by a profound belief in the goodness of God; his life, devoted to the observance of those duties which are incumbent on the truly religious man, had denied him the experiences needful for the writing of such music. A close study and a careful comparison of the lives of these two composers will make the meaning of these observations abundantly clear.

In addressing you this evening on the subject of religion and music, it will be my object to show you, as far as possible, the close connection there is between the two, and to prove, to the best of my ability, that of *all* the aids to religion music is the most powerful. It has been called, very appropriately, the handmaid of religion. It is the language of the emotions, capable of exciting feelings of the holiest and loftiest description, either when combined with the inspired utterances of the poet, or when, in a higher form, freed from the fetters of human speech, it appeals to the soul in a language which transcends all others. Is there one amongst us who has not felt the call to higher and holier things conveyed in the solemn harmonies which proceed from the majestic organ's deep-toned diapasons, touching the inmost fibres of our nature with a thrill beyond compare and bringing home to us the lofty ideas expressed in the majestic words of our great poet Milton:—

"There let the pealing organ blow,
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies
And bring all Heaven before mine eyes."²

Is there one present who does not feel his heart burn within him when the immortal strains of Beethoven, Mozart, Schumann, Mendelssohn and other great composers, are given forth in all their grandeur by the most skilled exponents of the musical art? Under such conditions we feel that music, although it has no religion in itself, *is* religious; it is the voice of God speaking to those who have ears to hear, purifying, ennobling and calling forth all that is best in human nature.

Music is, of all the arts, the one which exercises the most powerful influence on the human senses. Unlike painting, sculpture, or architecture, it requires a living medium to produce its full effect. A picture when painted, a statue when carved, a cathedral when erected, requires no interpreter to make its beauties plain or to command due appreciation of its merits, whereas music, without the assistance of a skilled interpreter, is a sealed book to the majority of mankind. The aid of the human voice is indispensable when music is allied to words, and in other cases it is necessary to employ mechanical means to produce the vibrations which, mingled together, result in the successive concords and discords forming the substance of a symmetrical musical composition. It is owing to the very fact that music requires, as it were, a double creation, that its influence on the emotions is more direct and more powerful than

that of any other art. The genius of the executant joins it elf to that of the composer, and the efforts of the two combined succeed in producing an effect which is unattainable by any other of the sister arts. This double influence of music on the emotions has been utilised by the leaders of religious thought from time immemorial. It is an influence which makes itself felt not only by those who listen, but also, and perhaps to a far greater extent, by those who actually take part in performance.

Music has not only the power of stimulating, it has also the gift of soothing and consoling. It is capable of arousing the most intense enthusiasm, or of allaying the profoundest grief. Its irresistible effect on the emotions is felt by some through the refined art of the cathedral choir, while others are fired by the strident strains of Salvation Army brass bands, instruments of torture which are largely responsible for the destruction of the peace and quiet of our English Sunday.

Music in public worship is a subject which has given rise, in all ages, to great diversities of opinion. *Should* the music which is chosen for use in public worship be of such an excellence that it is suitable only for the use of a chosen few, fully trained for the skilled execution of the compositions of the greatest masters, or *should* it be brought down to such a level that the uneducated, as well as the educated, in music, may join in the performance without preparation? These are questions on which opinions have been divided ever since the early days of the Christian Church. It is *clear* that congregational singing, as *now* understood, was never countenanced by those, who, in olden times, were responsible for the due observance of public worship. We read in old chronicles of the formation and maintenance of special choirs, whose duty it was to provide music fit for use in the public services of the Church. Untrained persons were actually forbidden to join in the musical portions of the service in any manner whatsoever. A Decree of the Council of Laodicea, in the fourth century, clearly laid down the principle that: "Only those duly appointed should sing in the Christian Churches." From this it is evident that the question of so-called congregational singing was already disturbing the minds of those who were responsible for the duty of seeing that all things connected with divine service were done decently and in order. For several centuries the art of Music was dependent on the Church, the religious orders of mediæval days being the depositories of musical traditions, which, it was supposed, had come down to them from the Temple of Solomon. The so-called Gregorian Tones, now actually in use in Roman Catholic Churches, are believed by many who are capable of judging, to be the actual melodies used in the Temple, transmitted orally from generation to generation, and, finally, collected and arranged by Pope Gregory in the sixth century.

Now it is obvious that the monks, to whom the advancement of musical art was due, would be extremely jealous of any encroachment on the exclusive privilege they enjoyed of providing for and

arranging the musical services of the Church. They would consider that to the Priesthood only belonged the right of addressing the Almighty publicly in prayer or praise through the medium of song, and would resent any interference on the part of the congregation or common people. But, although the worshippers were precluded from joining openly in the musical services of the Church, there is ample evidence to prove that the musical art made immense strides *outside* the Church in times immediately preceding the Reformation. In this country especially, the art of part singing was carried to a high degree of perfection in the early part of the sixteenth century. The champions of the Reformation eagerly availed themselves of the musical knowledge and capabilities of the English people as a means of rousing religious fervour. The singing of hymns in public service by the congregation was advocated and encouraged, and it is fair to assume that a considerable part of the success of the Reformation was due to the fact that the common people were not only permitted but actually persuaded, to join in the musical portions of divine service. In those days England was a nation of trained musicians. With few exceptions every man or woman of average education could sing his or her part. Congregational singing by ear, as at present practised, was unknown. It is, however, regretfully to be noted, that in times subsequent to the Reformation, musical knowledge sank to a very low ebb in this country. The troublous days of the seventeenth century, when our protestant Dissenting forefathers fought and suffered for Civil and Religious liberty, were not favourable to the development of art in any form. Matters went from bad to worse throughout the eighteenth century, when the *quality* of the music which was pressed into the service of Religion was a national disgrace. Apart from the cathedrals, where a few devoted men toiled without hope of due recognition of their labours, Music, in its connection with Religion, was absolutely DEAD. The only relief to the universal musical gloom which prevailed in this country was to be found in the works of the immortal Handel, whose stately oratorios furnish a magnificent illustration of Religion and Music combined.

Music in divine service entrusted to the congregation or mass of worshippers, in other words, congregational singing, was heard at its best in Reformation times. Each worshipper sang the part fitted to his voice, while the universal knowledge of music ensured performances in perfect time and tune. In our days we fall far short of this ideal, everyone *MUST* sing even without training or experience, everyone has a *RIGHT* to sing, for who can deny his fellow-worshipper's claim to raise his voice in praise to God? Therefore, we must be content with things as they are, and the claims of cultivated music in that part of divine service which is allotted to the people, must be ignored. At least, these were my convictions until, a few weeks ago, when my duty as President of your Association called me to one of our chapels in a remote village amongst the Welsh mountains. There,

for the first time in my life, I heard that which I consider to be true congregational singing. Each worshipper sang a part as in the good old days when England was second to none as a musical nation, the result being an impressive body of music in harmony, proceeding from a large and earnest congregation, in perfect time and tune. Here, at last, did I find congregational singing worthy of the name; here was a musical offering of worship to the Almighty of which there was no cause to be ashamed. From *this* platform I send my greetings and thanks to those worthy Welsh friends. Their hearty singing ever ringing in my ears, will never cease to typify in my mind the subject of this paper, RELIGION and MUSIC.

In a previous portion of this address I ventured to assert that music, *per se*, had no religion. It is incapable of expressing any definite thought whatever. It is merely a *means* which may be used for exciting religious feelings. It can be made to produce sensations of joyfulness, sadness, hope, sorrow, or resignation at the will of the composer or executant. But, although music thus lends itself to noble uses, it must not be forgotten that it also places itself, with equal facility, at the disposal of those whose object it is to arouse feelings and passions of a more mean and ignoble nature. There is music which shocks and disgusts us by its offensive vulgarity and frivolity, as well as music which uplifts and purifies us by its nobility and grandeur. All depends on the manner in which the exponent of musical thought deals with the material provided for him by nature. The harmonious sounds at his disposal can be made to produce either a solemn march or an irritating jig. Therefore, if we find, or imagine we find, religion in music, we must attribute the fact not to music itself, but to the God-given genius of the composer who is able to bring musical sounds into symmetrical order, and by producing those combinations which constitute a well-regulated musical composition, create in us feelings of longing for higher and holier things, feelings which bring us in rapture closer to God. Music in its highest form is music dissociated from words, music relieved from the shackles imposed on it by a set form of language, music left free to express, as it alone can do *adequately*, the hidden things of the soul. The genius which lives in the works of all great composers scorns the restrictions imposed on it by thought expressed in definite terms. The symphonies of Beethoven, Mozart and Schumann, the fugues of Bach, the quartettes of Haydn, and other compositions of like nature, may lead us into the very holy of holies if we have the understanding enabling us to follow. In such works is true religion to be found, religion ineffable, religion soul-inspiring, the voice of God speaking through his servants chosen for that purpose, the gifted musicians of all ages. Music, when associated with words, is in a state of thralldom. Its only function, under such conditions, is that of reflecting or illustrating in a more or less satisfactory manner, definite and prearranged ideas. Whereas, when left free to speak *for* itself, and *by* itself, it evokes and assimilates the inmost thoughts

of the soul. On its wings we soar from earth to heaven and lose ourselves in the pure delights of celestial harmony.

I venture to give you, as an instance of religion reflected in music, the anecdote related of the great Samuel Sebastian Wesley, grandson of the Rev. Charles Wesley, and great nephew of the celebrated Rev. John Wesley. Samuel Sebastian Wesley was one of our most eminent composers of church music and one of our greatest organists. On hearing a certain fugue of Bach, to which he was extremely partial, Wesley was accustomed to exclaim with fervour: "I never hear that fugue without seeing God on His throne and the saints in glory." That particular fugue is, therefore, always known amongst musicians as the "Saints in Glory" fugue. Feelings such as those experienced by Wesley should be shared by each one of us when under the spell of the sublime and lofty strains which are the product of the genius of great composers. We ought to feel impelled at such times to cry out, like Stephen, that we "see the heavens opened." When music produces these sensations, it fulfils its proper function in connection with religion, and justifies its claim to be considered as the most heaven-inspired of all the Arts.

RELIGION AND POETRY.

The Rev. W. L. SCHROEDER gave the second address on "Religion and Poetry." This we reserve for separate publication next week.

RELIGION AND SCIENCE.

Mr. J. LIONEL TAYLER, M.R.C.S., was the next speaker, his subject being "Religion and Science." In the formation of a true national spirit, he said, science must play its part, and it would not be hostile to religion, which had a natural place in man's nature. The period on which we are about to enter would be characterised by a broad constructive aim, and the old religious and political convictions would incorporate larger views of life. Speaking of scientific views, he referred to the dominant influence of Darwin's doctrine of selection, and the immense impetus the publication of "The Origin of Species" had given to biological thought, and said they would all endorse Huxley's judgment, when he placed Darwin's generalisation side by side with Newton's. Mr. Tayler then gave a fine characterisation of Darwin, and added that no man was a scientist who had not an unselfish love of truth, as much as the artist his love of beauty, and the philosopher of right thinking. Careful study of Nature would make them feel its magnificent order, and from the mere wonder of existence would come a real religious awakening. Science was working slowly towards the ultimate realities, and so making for religion. It might indeed for a time make them feel that the God of this boundless universe was too great for them to realise, they might lose their sense of the Divine nearness in the vastness of the thought, but as they came to trust Nature they would find that all was good and come again to the feeling of the real worth of life. To make religion strong it must be true; it must be believable and therefore scientific. They must not fear science. From their free position they could build up a new

and deeper faith. The secret was to go through life sympathetically, wisely doing good to their fellow-men. Science would show them the way, and religion would find it to be not an antagonist but a comrade.

RELIGION AND THEOLOGY.

Dr. MELLONE's address on this subject we also reserve for future publication in full.

RELIGION AND POVERTY.

Mr. JOSIAH C. WEDGWOOD, M.P., spoke; he said, as a representative in England of the views of the late Henry George. The prayer, "Thy kingdom come," repeated for close upon 2,000 years, had lost its meaning for them and seemed to have no bearing on practical life; but if religion was anything to them, it must mean working for the coming of the kingdom here on earth. The present industrial system certainly was not that kingdom. It was only because he believed that the crying evils of poverty could be cured, and were not there by the will of God, that he was in politics. If such suffering was necessary and inevitable, then there was no place for religion. But he did not believe it was necessary. He held with Henry George that it could be cured by giving the people access to the land. In the value of the land in a growing community Heaven had provided a reservoir for all their common needs, and they had been fools enough to throw it away. They had made a corner in land and so had an artificial shortage. What was intended for all had been made the private property of the few. They wanted freer application of labour to the land. He pleaded with his hearers to let religion mean for them actual work for people in this world. Merely trying to get to heaven was despicable. They must try to bring heaven down to earth. They could only do that by hard thinking and sound economics. They must keep their politics on sound lines and their religious efforts also. He quoted in conclusion from Tolstoy, the greatest living disciple of Henry George, a parable which represented all mankind as a herd of cattle in an enclosure, where there was not quite enough for all, so that they trampled and gored one another in the effort to get what there was. The owner did all he could for them, except the one obvious thing of throwing down the barrier and letting them out into the rich open country beyond. And when asked why he did not do that, he said because then he would no longer be able to milk them! Those cattle, said Mr. Wedgwood, will never get out unless they start thinking, but when they put their heads together there won't be any doubt about the breaking down of that fence.

RELIGION AND POLITICS.

The Rev. A. A. CHARLESWORTH, who gave the last address, spoke of religion as the self-surrender of the whole life to God, that we may be the instruments of purposes greater than we can originate, and so find the meaning of our life. There could be no competitor with religion. It was the fundamental, essential, universal life-attitude. Jesus declared it in those tremendous words: "Ye cannot serve God and Mammon." When behind their politics there was the spirit, which had referred all life to the Divine, then

the habits, which were the laws of the land, would mark the victory of reason over unreason, of righteousness over injustice, well-being over selfishness. He could well understand a distinguished statesman recently saying, "My politics are my religion." It meant that the whole idealism of his life he was making to appeal for the life of his fellows, through the medium of discussion and the transforming of institutions. The influence of religion, as he suggested, did not mean that they would all come into a single political camp—Liberal, Conservative or Socialist—but it meant the elimination from politics of self-interest as a motive, and that class ambitions would die out, that men would no longer fight for privilege, and there would be an end to the tyranny of wealth. It would mean that sections of persons in the community, when burdens were suggested to them to be borne for the common good, would not gracefully wave them aside and say they should be borne by others, by the poor, or by the wicked foreigner; but men would rather be asking themselves whether there was any way, even at the cost of some great personal sacrifice, by which they could help to advance the common good. He quoted the fine words of Gladstone: "There is a new mission opening to statesmen to-day, to substitute concert among nations for conflict, and to teach them to grow great together," and recalled also the noble character of Abraham Lincoln. The inspiration of his life was the sense that he was an instrument in the hand of God. And so also of Gladstone—Dean Church had borne the testimony from intimate knowledge—"he goes from communion with God to the great affairs of State." In that spirit they also must do their part in bringing the Kingdom of God into their midst.

The singing of another hymn, "Thy Kingdom come, with power and grace," brought the meeting to a close.

THE History of Hope-street Church, Liverpool, by the Rev. H. D. Roberts, is now in the press, and is to be published shortly by the Liverpool Booksellers' Company. The book will include "An Investigation of Early Nonconformity in Liverpool," for the history is not merely of Hope-street Church, which is only sixty years old, but of the congregation, which worshipped previously in Paradise-street Chapel, and before that in the Kaye-street Meeting, from 1707. That has been the traditional date of the origin of the congregation, but now Mr. Roberts has evidence which leads him to the hypothesis of a still earlier meeting, which he dates 1687. If this is established, it will modify the received view of the origin of the Hope-street and Ullet-road congregations; but the Ancient Chapel of Toxteth will still remain as the venerable mother of them all. Much else of great interest will be found in Mr. Roberts' book, both in the record of earlier years and of the ministry of James Martineau, W. H. Channing, Charles Wicksteed, E. M. Geldart, C. J. Perry, and Richard Armstrong. The book will be fully illustrated, and will cost 6s. 6d. net, or 7s. by post.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

BUSINESS MEETING.

THE annual business meeting of the Association was held at Essex Hall on Thursday morning, the President, Mr. JOHN HARRISON, in the chair.

The annual report, which had been previously printed and circulated, was presented by the Rev. W. COPELAND BOWIE, the secretary, and Mr. H. CHATFIELD CLARKE, the treasurer, presented the accounts. The elaborate account of work both at home and abroad should be read as a whole; and we strongly advise anyone not yet a subscriber to the Association, but interested in the progress of liberal religious thought and life, to send to Essex Hall for a copy. The attention of the members of our churches is particularly directed to the concluding section of the report on the "Representation of Congregations."

The TREASURER pointed out that in the expenditure of £8,342, there was an excess of £931 over the actual income of the year, and they must take care it did not occur again. The anonymous friend who had been so munificent a donor to the funds again promised £500 (which they had not been able to claim last year) if the amount of subscriptions was again raised to the amount of the previous year. To secure this he required from £900 to £1,000 in fresh subscriptions, and if 49 others would join him in the effort, or if a greater number would join to secure similar amounts, he would be glad himself to be one to give £20 towards the £1,000. He was glad to say that last year they had more than 65 new subscribers, and he wished they might double or treble that number in the coming year.

The PRESIDENT then delivered his opening address as follows, and concluded by moving the adoption of the report.

PRESIDENT'S ADDRESS.

[It is with very great pleasure that I appear before you on the termination of my year of office as President of your Association, for the purpose of communicating to you, to the best of my ability, the result of impressions received in various parts of the country, when, acting as your representative, I have had the privilege of appearing at meetings of the churches and local associations working in accord with your Executive here.

I value most highly the opportunities I have enjoyed of becoming better acquainted with the needs and aspirations of the congregations of the various churches I have visited, and shall endeavour to profit by the information derived from the various influential members of our denomination with whom I have been brought in close contact.

Taken as a whole, my year of office has been an extremely happy one, my manifold experiences have brought me fresh knowledge and have filled me with renewed hope for the success of that cause which your Association was founded to promote. I am, if possible, still prouder of being a Unitarian at the close of my term of office than I was at its commencement. I have been warmed and cheered by the

enthusiasm with which I have been greeted wherever I have appeared as your President, I have acquired fresh zeal for the propagation of the principles of Liberal Religion, and have increased my admiration for the splendid work done by the Association of which, for a time, you have done me the honour to choose me as head.

This Association was founded by our forefathers at a time when the prospects of the Liberal Faith were not so brilliant as they are now, when the public profession of principles contrary to the doctrines of the Church as by law established involved disabilities and disadvantages from which we are now, happily, exempt. We must never forget the duty of acknowledging, in gatherings such as this, that the freedom we now enjoy has been gained for us by the efforts of men such as those who founded the B. & F. U. A., men who felt that the truth had made them free and recognised the paramount duty of endeavouring to bestow on others the benefits of the freedom which they had gained for themselves at the cost of immense self-sacrifice. Consequently, they founded and supported this great and powerful missionary organisation, which, from the very moment of its inception, has made its beneficial influence felt, not only in our own country, but in all parts of the world. When we look round and take account of the present state of religious opinion in the so-called orthodox Churches, we cannot fail to trace the influence of the labours of those who for nearly ninety years past, have, in this Association diligently and carefully followed up the efforts of their forefathers of the Liberal Faith.

It is to be hoped that one great result of the influence wielded by this Association will be to counteract the growing indifference to religion which largely prevails in the present day, a state of things which is undoubtedly, in many cases, due to the contempt felt by thoughtful persons for the absurdities of outworn creeds. The spirit of antagonism to religion which was manifested by the French people in the early days of the great Revolution, finds expression *here*, not in violence and bloodshed, but in absolutely cold indifference. Public profession of religion is becoming unfashionable and the neglect of the duty of public worship appears to be the rule rather than the exception. There even seems a danger that our community may, at some not far distant date, be divided into two great classes of individuals, those who have no religious beliefs whatever, and those who are prepared to accept, without question, any impossible or un-understandable doctrines having the sanction of priest or pope. It is our mission, as members of the Free Churches, to fight against indifference on the one hand and blind credulity on the other. We offer to those whose religious instincts do not find satisfaction in the creeds formulated in past ages, a religious faith which will bear the test of reason and common sense.

It is clear that as regards the duty of diffusing the principles of pure and rational religion, your Association has done, and is doing, its duty nobly. It is only necessary to peruse carefully the report which I shall shortly propose for your adoption, to gain a knowledge of the vast work

which is organised and carried out by the Executive Committee to whom is entrusted the responsible duty of looking after your interests as supporters of the great Unitarian cause.

The Financial Statement submitted by your treasurer shows that your Association enjoys, as it has a right to expect, the confidence of the Unitarian public throughout the country.

Its affairs are administered by a careful and painstaking committee, assisted by a secretary whose powers of organisation, whose business-like capacity, whose zeal for the cause of Liberal Religion it would be difficult to surpass. To Mr. Bowie Iowe, personally, my grateful thanks for the manner in which he has assisted me in performing the duties which have fallen to my lot as President of your Association.

I have hitherto spoken chiefly of the work which has been done in the interest of Liberal Religion by our leading denominational organisation, in conjunction with our own churches and local associations. But an address of this kind would be incomplete if it did not contain a reference to the remarkable progress which Liberal Religion is making outside our own group of churches. We Unitarians have not been standing still during the past fifty years. On the contrary, as regards the development of Liberal Religious thought, we have progressed in a most remarkable manner. The Unitarianism which is now preached from our pulpits differs considerably from the Unitarianism I was accustomed to listen to in my youth. But the advance we have made is insignificant when compared with the progress made by Churches outside our own denomination. Earnest and thoughtful men, occupying pulpits once dedicated to the propagation of doctrines strictly orthodox, are now preaching a gospel which, for liberality and broadmindedness, even surpasses the Unitarianism of three or four generations ago. Ought we not to rejoice at the success of those men and wish them Godspeed? We do so most heartily, and although they hesitate to adopt the Unitarian name which is so dear to most of us, we must not forget that they are doing their share towards the advancement of the great cause of Liberal Religion and hastening the advent of the time when the hope expressed by the old hymn-writer shall be realised:—

"Let party-names no more
The Christian world o'erspread."

In conclusion, I feel it my duty, as your President, to refer to a matter which, for some time past, has been agitating the minds of many of our co-religionists and greatly troubling the peace of our churches. I allude to the presumed differences between your Association and the National Conference, differences of which your Association, as an Association, is absolutely ignorant. I cannot, I believe, introduce the subject better than by calling your particular attention to a remarkable passage in an extremely temperate letter, addressed by one of our most earnest and thoughtful ministers to THE INQUIRER a few days ago. In that letter, the question is clearly put, "Is the B. & F. U. A. an Association of individuals for denominational purposes,

or does it claim to be more? If more, how much more? ²² Now the answer to that question is so clear and obvious that it need scarcely have been put by anyone conversant with the constitution of this Association and acquainted with the contents of its yearly reports. The B. & F.U.A. as at present organised and administered, is an Association of individuals and societies created for the purpose of the diffusion of the principles of Unitarian Christianity, by assisting congregations and missionary preachers by the spread of literature and by such means as may seem advisable. That is what it claims to be—nothing more. It has done the work allotted to it nobly in the past and will continue to use every available means for rendering its labours more effective in the future. An examination of the list of its supporters will amply prove that it has the confidence of the Unitarian public throughout the country. That list furnishes an emphatic corroboration of the assertion that the Association has done the work contemplated by its founders well and thoroughly. It also serves as an encouragement to the Executive to continue in the path they have hitherto been pursuing. There is no desire whatever on the part of those who are responsible for the work of the Association to control or influence in any manner whatsoever any other society or organisation, save in cases where financial assistance is given.

The Association is far too much occupied with its own ever-accumulating mass of important and useful work to be able to devote its attention to the affairs of other societies which are not dependent on it. To all who are working for the advance of the cause of Unitarian Christianity, it offers hearty co-operation and substantial assistance in case of need; faithful to its traditions, it welcomes every opportunity of seconding the efforts of those who, in all parts of the world, devote themselves to the dissemination of the principles of Liberal Religion. In its relations with other societies and organisations it respects their rights and would scorn to interfere either directly or indirectly in their domestic affairs.

A cry has been raised in some quarters that the differences between the National Conference and the B. & F. U. A. ought to be formulated. Now, if there are any differences to be formulated, they do not proceed from any action which has been taken by the B. & F. U. A. The Association has not changed its policy or its principles since its formation except that it no longer represents Churches, therefore, if there are any differences, their origin must be looked for outside. The B. & F., although always prepared to listen to any reasonable suggestions made by those who are entitled to offer them, asks for one thing only, and that is the privilege of pursuing its useful labours undisturbed. Confident in its own strength, it will continue the good work which, in past years, has conferred so much benefit, not only on our own apparently small denomination, but also on thoughtful men of other religious communities.

Thus far I have spoken as your President. I now claim the privilege of speaking a few words, a very few words, to you as a private individual, with reference to the

proceedings at the late Bolton Conference. I have been deeply pained as, doubtless, a great many of you have also been, to read the acrimonious correspondence which has lately appeared in *THE INQUIRER*. I have perused with absolute amazement the accusations of bad faith which have been so recklessly brought against some of our most earnest and respected ministers. With such accusations I have no sympathy whatever. I am willing to accord to all my brethren who work with me in denominational matters the credit for straightforwardness and honesty of purpose which I claim for myself. Until we are all animated by similar feelings there will be no peace in our denominational work. In conjunction with the President of the National Conference, Mr. Dowson, a gentleman of great tact and vast experience, who enjoys the respect of all, I intend to make a resolute effort for the restoration of peace. I appeal most earnestly to the ministers and laymen of our denomination for cordial co-operation with the two Presidents in their work.

Mr. J. C. WARREN seconded the adoption of the report, and paid a warm tribute to the value of the Association's work, and especially to the value of the advice given to the churches throughout the country, with such kindness, good sense, and tact, for which they were indebted not least to their friend Mr. Bowie. The divine financial discontent breathing through the report he took to be a hopeful sign, showing that there was more good work to be done, if the money were forthcoming. He urged that they should at least secure to the Treasurer double the number of new subscribers. It was the least they could do for an Association to which they owed so much.

The Rev. W. G. TARRANT drew attention to the section of the report on "Representation of Congregations," and suggested that it should be issued separately for broadcast distribution.

The Rev. H. B. SMITH said that he refrained from again moving his resolution of last year, in deference to the wish of the committee, that the report on representation now presented should first receive the careful consideration of the churches.

The report was unanimously adopted.

On the motion of the Rev. A. WEBSTER, seconded by the Rev. J. J. WRIGHT, the President was cordially thanked for his services, and re-elected for a second year. Both speakers were warm in their expressions of gratitude and honour to the President, the meeting endorsed their words with very hearty applause, and Mr. Harrison gratefully acknowledged the trust reposed in him. Mr. WRIGHT acclaimed the President as a Chowbent Unitarian, and a man whose religion meant life and work.

Officers and Committee.

The PRESIDENT moved and the Rev. H. J. ROSSINGTON seconded the following resolution:—

"That the cordial thanks of this meeting be given to the Officers, the Committee, and the Council for their services during the past year, and that the following be the respective appointments for the year 1909-10:—Treasurer

—Mr. Howard Chatfield Clarke. Trustees—Dr. W. Blake Odgers, K.C., Sir E. Durning-Lawrence, Bart., Mr. H. Chatfield Clarke. Auditors—Mr. Harold Wooding, Mr. H. J. Cross, Mr. Wilfred T. Pritchard. Committee—Mr. G. W. Brown, Mr. H. G. Chancellor, Miss Clephan, Rev. Charles Hargrove, M.A., Rev. James Harwood, B.A., Miss Helen Brooke Herford, Rev. E. Savell Hicks, M.A., Mr. Ronald P. Jones, Mr. Herbert B. Lawford, Mr. T. Grosvenor Lee, Mr. David Martineau, J.P., Mr. R. M. Montgomery, Dr. W. Blake Odgers, K.C., Mr. C. F. Pearson, Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Rev. Charles Roper, B.A., Rev. C. J. Street, M.A., LL.B., Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Mr. Harold Wade."

An alteration of rules was then adopted, providing for longer notice in case of a special meeting being called. Mr. WARREN pointed out that rules 5 and 7 would also need modifications.

A resolution on finance, moved by the PRESIDENT, seconded by Mr. HAROLD WADE, made a strong appeal for more generous subscriptions, and Mr. Wade said he hoped the Treasurer would take him into his team for the raising of the £1,000.

Resolutions welcoming colonial and foreign representatives and delegates of district societies were moved by the PRESIDENT, and carried by acclamation. The representatives of the former resolution were Sir Robert Stout, Chief Justice of New Zealand; the Rev. F. C. Southworth, president of Meadville, representing the American Unitarian Association, and the Rev. Mary A. Safford, of Des Moines, Iowa, whom the President said he had the pleasure of greeting at his luncheon on Wednesday. He also reported a number of letters from other friends abroad (passages of which we hope to print next week) and read a brief letter of affectionate greeting from Dr. Robert Collyer.

The next resolution, similarly moved by the PRESIDENT, and carried, was as follows:—

"That the Association offers a very cordial welcome to the following ministers and lay-workers who have undertaken duty in our religious community during the past twelve months: Arthur Holland Biggs (Birmingham), Kenneth Herbert Bond (Leicester), Samuel Evans Bowen (Crumlin), Robert Kirtley Davis (London), Evan Rhys Dennis (Pentre and Clydach Vale), Frederick Hall (Congleton), Richard James Hall (Ansdell), W. R. Clark-Lewis (Gainsborough), William Bassett Matthews (Congleton), Edward Morgan (Bolton), John F. Parmiter (Bessel's Green), Mortimer Rowe (Norwich), Arthur Scruton (Glasgow), G. C. Sharpe (Longsight), Mathew Watkins (Liverpool), Fred Woolley (Belfast)."

On the motion of the PRESIDENT the best thanks of the meeting were given to Dr. Carpenter for his sermon, to the Little Portland-street Committee for use of their chapel, and to friends in London for their hospitality.

The PRESIDENT moved, and the Rev. W. W. Chynoweth Pope seconded:—

"That this meeting affirms its conviction that no system of national educa-

tion can be accepted as satisfactory unless it is based on the common rights of citizenship, and leaves to parents and the churches the responsibility of providing religious instruction."

The PRESIDENT moved and Mr. Grosvenor Lee seconded:—

"That this meeting welcomes the Bill now before Parliament for securing to the people of Wales religious freedom and equality of treatment for all denominations, so far as the law of the land is concerned."

Mr. J. C. WARREN strongly objected, on the ground that disestablishment was a mistake, and disendowment would be mere spoliation.

Mr. L. N. WILLIAMS said that they who came from Wales were unanimous for disestablishment. There was no animosity against the church as a religious institution, but they objected to its claim to a privileged position.

The resolution was carried by a large majority, and only five dissentients.

The PRESIDENT then moved:—

"That this meeting, representing many varieties of political and social interests, welcomes the indications of goodwill manifested in visits of representatives of different countries, protests against the attempts to sow seeds of discord and to foster a warlike spirit especially among young people, and earnestly trusts that the Government will be untiring in their efforts to establish such intelligent and friendly relationships among the nations as may render unnecessary the over-increasing armaments which press so heavily upon the mass of the people, and so seriously retard the progress of civilisation and of true religion. It earnestly commends the policy of removing causes of dispute by means of international agreements, and of submitting to a court of arbitration differences incapable of settlement by such means, thus substituting law for force in the affairs of nations, as is now done in the concerns of individuals."

The Rev. HENRY GOW, who seconded, said that such a resolution must not be set down as mere words. Just in that matter of peace words counted for a good deal. Things were constantly being said in the newspapers and elsewhere, with evil intent, the effect of which, if unchecked, was bound to be not words but deeds. If the sentence of the resolution referring to young people were directed against boys' brigades, which he thought did a great amount of good, or against the boy scouts, he could not agree, but he was assured that was not the intention, and he therefore gladly seconded.

Mr. T. S. WICKSTEED moved as an amendment that the clause be left out, and Dr. Greaves seconded.

Mr. H. G. CHANCELLOR strongly objected, and the amendment was defeated by a large majority. The resolution was then carried with one dissentient.

That concluded the business of the meeting, the twelve resolutions having been dealt with in considerably less than an hour and a half.

THE CONFERENCE.

A conference immediately followed on "Possibilities of Increased Co-operation and Co-ordination among the Various Societies and Funds engaged in Supporting Ministers and Congregations and in promoting Missionary Work." The programme included brief papers by the Revs. W. H. Burgess, Rudolf Davis, A. H. Dolphin, E. D. Priestley Evans, Alfred Hall, J. Arthur Pearson, H. Bodell Smith, J. A. Kelly, E. T. Russell, Simon Jones, Mr. G. H. Clennell, Mr. Frank Preston, and the Rev. T. P. Spedding (whose subject, of course, was van mission work).

The papers were based on the very varied experience of the writers in all parts of the country, and will furnish a valuable body of material for consideration in the inquiry with which the new committee of the National Conference is charged, if it can be made available for that purpose. We hope next week to give some general impressions of the Conference.

MINISTERS ATTENDING THIS WEEK'S MEETINGS.

Agate, Dendy (Altrincham), Allen, Fred-eric (London), Austin, Henry (Cirencester), Ballantyne, J. C. (London), Belcher, J. H. (Plymouth), Binns, O. (Ainsworth), Birks, J. (Taunton), Bloor, R. H. U. (Exeter), Bond, Kenneth (Leicester), Bowie, W. Copeland (London), Brettell, S. S. (Darlington), Brinkworth, J. A. (Saffron Walden), Brown, J. Shaw (Newchurch), Burgess, W. H. (Loughborough), Burrows, S. (Hastings), Carpenter, J. E. (Oxford), Carter, G. (London), Charlesworth, A. A. (Highgate), Clark-Lewis, W. R. (Gainsborough), Cock, J. W. (Sheffield), Coe, C. C. (Bournemouth), Connell, J. M. (Bury St. Edmunds), Constable, B. C. (Stockport), Cook, C. Harvey (Warrington), Cooper, G. (London), Cressey, G. C. (Brixton), Daplyn, E. (London), Davies, John (Allt-y-placa), Davis, R. K. (London), Davis, Rudolf (Gloucester), Davis, V. D. (London), Dolphin, A. H. (Sheffield), Dowson, H. Enfield (Gee Cross), Drummond, J. (Oxford), Drummond, W. H. (Belfast), Dunkerley, T. (Comber), Edwards, T. E. M. (London), Ellis, J. (Dewsbury), Evans, D. Delta (London), Evans, D. J. (Chester), Evans, E. D. P. (Bury), Farley, R. P. (London), Farquharson, A. (Maidstone), Felstead, J. (Lewes), Foat, F. W. G. (London), Fox, A. W. (Todmorden), Freeston, F. K. (Kensington), Ginever, C. A. (Dover), Golland, A. (Newport, Mon.), Gow, H. (Hampstead), Greaves, C. A. (Canterbury), Haigh, J. L. (Liverpool), Hall, A. (Newcastle-on-Tyne), Hankinson, F. (Kentish Town), Hargrove, C. (Leeds), Harrison, J. (Middleton), Harrison, W. (Timperley), Harwood, J. (London), Hicks, E. S. (London), Higginson, P. M. (Eccles), Higham, J. B. (Wigan), Hipperson, J. (Bermondsey), Hodges, E. R. (Tavistock), Holmshaw, W. (Blackley), Howard, J. (Wimbledon), Hurn, A. (Acton), Jones, F. H. (London), Jones, J. Fisher (Cheltenham), Jones, Simon (Swansea), Jupp, W. J. (Croydon), Kelly, J. A. (Dunmurry), Lansdown, G. (Billingshurst), Lumris, E. W. (Cambridge), Manning, J. E. (Sale), Marchant, A. J. (Chichester), Marten, J. J. (Horsham), McDowell, J. (Bath), Mellone, S. H. (Holywood), Moore,

Philemon (Carmarthen), Newell, R. (Framlingham), O'Connor, A. E. (Torquay), Odgers, J. Edwin (Oxford), Parmiter, J. F. (Bessels Green), Parry, A. E. (Liscard), Payne, G. A. (Knutsford), Pearson, J. A. (London), Perris, H. W. (London), Peaston, A. G. (Barnard Castle), Pike, C. E. (Bridgewater), Pope, W. W. C. (Lewisham), Prime, Priestley (Brighton), Rawlings, H. (Hackney), Roper, C. (Kilburn), Rose, W. H. (London), Rossington, H. J. (Belfast), Row, M. (Norwich), Russell, E. T. (Edinburgh), Scott, M. R. (Southport), Schroeder, W. L. (Halifax), Shanks, W. R. (Leeds), Sharpe, G. C. (Manchester), Shelley, A. H. (Cradley Heath), Smith, H. B. (Motttram), Smith, J. H. (Deal), Spedding, T. P. (Heaton Chapel), Stephens, W. (Shrewsbury), Street, C. J. (Sheffield), Street, J. C. (Shrewsbury), Summers, F. (London), Sutcliffe, A. (Crewkerne), Tarrant, W. G. (Wandsworth), Thackray, E. (Huddersfield), Thomas, Hermann, Topping, W. G. (Oldbury), Toye, J. (London), Turland, W. F. (Hyde), Vance, G. H. (Dublin), Vaughan, F. H. (Mansfield), Voysey, E. A. (Northampton), Watkins, M. (Liverpool), Weatherall, J. H. (Bolton), Webster, A. (Aberdeen), Williams, W. E. (Wimbledon), Wood, Joseph (Birmingham), Wooding, W. (London), Wright, C. M. (Sale), Wright, J. J. (Chowbent), Wrigley, I. (Lyc).

THE UNITARIAN VAN MISSION.

HOLIDAYS, local fairs, and much bad weather are chiefly responsible for the fact that fewer meetings were held last week, and that the attendances in the main were small. In Wales, three successive nights were missed, and all the districts report that people were kept away by rain. In one instance the audience adjourned to a wide covered entry where the proceedings were continued with some indifferent success. In the London district, Chertsey and Egham showed few signs of interest, but there were better prospects at Staines. Revs. A. Hurn and W. H. Rose were the missionaries.

In Wales, no meetings were possible at Tonypany, where the mission did well last year, and Rev. J. Hathren Davies went home disappointed, with the loss of nearly half his week. Matters looked up when Treorchy was reached, and the missionary, Rev. M. Evans, had the assistance of Rev. E. R. Dennis as chairman. Some opposition was encountered, and an attempt at a counteracting meeting was made, but the sympathy of the people is reported as being with the mission.

In Scotland, Mr. Russell finished at Falkirk with an audience of 1,000, and then moved to Camelon, where he suffered from the weather. He also held one meeting, in the rain, at Laurieston, in consequence of the Camelon site being required for a meeting, particulars of which had been previously announced.

The best meetings have been held in the Midland district, at Blackheath, Oldbury, and Netherton, the Sunday night audience at the last place numbering a thousand. An ex-councillor, who is a member of the Society of Friends, urged the market inspector to forego any fees for the site, promising to justify his action to the Council, and, if necessary, to defray

the cost himself. This he did because he liked the spirit of our work, and he made the occasion to compliment the mission upon its fairness. At Oldbury the vanners were among old friends, who readily rendered the assistance that is useful, *e.g.*, finding hands to move the van at nights and the cash to set it on its journey, and the helpers to make the meetings a success. Rev. William C. Hall was missionary here and at Blackheath, and Rev. T. Paxton at Netherton, and, as always, Rev. W. G. Topping was at most of the meetings to take part. Mr. George Sutherland also spoke one evening, and Mr. T. W. Green, who brought a tram load of the boys and girls from Bayley's school, presided at one of the meetings. Rev. Dr. Ewart, of Stourbridge, promised to conduct the Sunday meeting, but was prevented, having to leave for Scotland in obedience to a telegram announcing the death of his father.

DETAILS OF THE MEETINGS.—London district, May 24 and 25, Chertsey, two meetings, 175. May 26 to 28, Egham, two meetings, 90. May 29 to 30, Staines, one meeting, 25.

MIDLANDS.—May 24, Blackheath, 400. May 25 and 26, Oldbury, two meetings, 300. May 27 to 30, Netherton, three meetings, 1,575.

SCOTLAND.—May 24, Falkirk, 1,000. May 28, Laurieston, 100. May 25, 26, and 28 to 30, three meetings, 360.

Totals, May 24-30, nineteen meetings; attendance 4,705, average 247.

Communication to

THOS. P. SPEDDING.

*Clovercroft, Buckingham-road,
Heaton Chapel.*

PRESIDENT SOUTHWORTH, of the Meadville Theological School, paid a short week-end visit to Manchester, where he was the guest of Principal Gordon, and the Committee at Summerville, the home of the Unitarian Home Missionary College. Several local friends had been invited to dinner on Friday to meet Mr. Southworth. On Saturday he was taken by motor-car through some of the fine Peak country to visit the Holiday and Convalescent Homes at Great Hucklow, and on Whit-Sunday he conducted the great united service in the Free Trade Hall. There was a very large attendance of scholars and friends, and the great hall was well filled in every part. The singing of the scholars was most hearty, and they were all interested in the pleasant and direct address which Mr. Southworth delivered.

A correspondent, referring to our notice of Horder's "Psalms and Canticles," and the growing feeling of the need to use only selected Psalms in public worship, reminds us that John Wesley did this as far back as 1784. In the preface to "The Sunday Service of the people called Methodists," he calls attention to the fact that among the few alterations he has made in the Book of Common Prayer, are "Many Psalms left out, and many parts of the others as being highly improper for the mouths of a Christian congregation." Some 34 Psalms are omitted, and numerous verses from others.

OBITUARY.

THE REV. W. REYNOLDS, B.A.

To the short account which was given last week of the life of Rev. Walter Reynolds, we are able to add a few interesting particulars. He was born February 19, 1851, and was brought up in the Baptist denomination. After passing through the usual course of instruction at Chilwell Baptist College, he entered the ministry of that denomination at Burnley, removing in the following year to Gosford-street Chapel, Coventry. It was during those early years of ministry that he became an unattached student of Oxford University, and took his degree. In the course of his ministry at Coventry he was requested to give a series of lectures in support of the doctrine of the Deity of Christ. He willingly agreed to do so, having no doubt of his ability to prove the truth of that doctrine both from reason and Scripture. But as week by week he proceeded in his exposition of prophecy and gospel, and compared the words of Jesus himself with those of New Testament writers and of the creeds of the Church, he felt compelled to admit that the truth lay with those whom he had hitherto considered heretics. He did not flinch from the consequences of that conviction. He boldly told the officers of the congregation that he could no longer preach the doctrines which they held dear, and that therefore he could not remain with them as their minister. He had at that time of religious trial the advantage of a personal acquaintance with the Rev. G. Heavyside, of Coventry, who was able to present to him the outlines of a liberal Christianity which combined reverent investigation with fearless avowal of the truth. Mr. Reynolds determined to enter the ranks of the Unitarian ministry, and in 1883 commenced his work at Whitchurch. He subsequently held pastorates at Belfast, Ainsworth, and Manchester. He was always a bold advocate of the principles, religious, social, or economic, which obtained his assent. He was a man of very broad and active sympathies who felt keenly, even passionately, for the struggling, the homeless, the suffering, the unemployed, and denied himself no trouble or labour on their behalf. He lost no opportunity to speak a powerful word to lessen the ills and abuses he deplored in national and social life.

It was, however, in Liverpool that his best work was done. In 1905 he accepted an invitation to become the minister of the Bond-street branch of the North-end Domestic Mission, and began work there in July, so that he had nearly completed four years of service when he was so suddenly called away. He very soon got into friendly touch with young and old, and especially with the young men, into whose pursuits and recreations he entered with untiring sympathy. He drew them in increasing numbers to his evening service, and to his Sunday afternoon class until the room could accommodate no more; upon them all he exercised a wholesome influence, now by way of self-restraint, and now by way of encouragement, when the outlook was dark and the times were bad; he lifted many out of

dangerous courses, and prevented them from drifting into a life of low aims and doubtful pleasures. His football and cricket teams became noted for their excellent behaviour, and were recipients of prizes on that account. He played with the young men in the field and billiard-room, and presided on the occasion of their pleasant recreation nights, when the elder girls, sisters or wives, were permitted to join the party. In the sincere sorrow which his sudden removal has caused, ample testimony has been afforded that he had won the esteem and affection of many. To those in sorrow he was a sympathetic comforter, to the young a genial companion, and to the children he could be as one of themselves. His life in the past had not been without many trials and troubles, and he never hesitated to express his happiness in the work of his last ministry in Liverpool; on many occasions he expressed his gratitude for the sympathy, friendship, and moral support he had experienced among Liverpool friends, lay and ministerial. It is a happy reflection that these four years were like a peaceful autumn after the variations of spring and the heat of summer, and that he passed swiftly and painlessly from a sphere of useful and successful toil for the good of others into "the rest that remaineth for the people of God."

On Thursday, May 27, the chapel of the Crematorium at Anfield was crowded with those who desired to pay to the deceased their last tribute of affection and esteem. Many from Bond-street, old and young, came to say farewell to their friend and pastor. Six of the young men with whom he had been closely connected bore the coffin from the house. He has left a widow, a daughter, and three sons to mourn his loss.

MR. EDWARD LAWTON.

OLD students of the Unitarian Home Missionary College, as well as many others, will hear with regret of the decease of Mr. Edward Lawton, who passed away at the age of 74, on May 22. During the greater part of the time the college has existed Mr. Lawton acted as assistant secretary, and, in that capacity, he was brought into association with the various generations of students, many of whom found their way to his hospitable home. Mr. Lawton came originally from Mossley, where his father was one of the founders of the local Unitarian congregation, as he himself was afterwards one of the founders of the congregation at Longsight. Latterly, Mr. Lawton was associated with the congregation at Upper Brook-street, which he served for some years as a member of the Chapel Committee. In earlier life, Mr. Lawton took an active interest in the temperance movement, but in his later years his quiet and retiring disposition induced him to withdraw from all public work. As the head of a well-known firm of accountants, Mr. Lawton was highly esteemed in Manchester business circles. There was a large attendance at the interment at Ardwick Cemetery which followed after a service in the home, in which Mr. John Heys and the Rev. C. Peach had taken part.

FOR AND AGAINST VIVISECTION.

THE further letters we have received, for and against vivisection, contain no new arguments for the elucidation of this difficult question, and we have no space at the moment for further extended correspondence. We can only note here that Mr. L. Beale Clarke presses home the retort that opponents of the practice should turn their humanitarian fervour to the resistance of other forms of cruelty, and directs attention to the publications of the Research Defence Society (70, Harley-street, London), while Mr. G. W. F. Robbins, secretary of the National Anti-Vivisection Hospital (Battersea Park, S.W.), defends the medical efficiency of the hospital, advises Mr. Clarke to study the subject more thoroughly, and particularly commends to his attention the paper on "The Utter Futility of Vivisection as an Aid to Medical Science," by Herbert Snow, M.D. (late Senior Surgeon, Cancer Hospital, Brompton), published by the International Medical A.V. Society (224, Lauderdale Mansions, W.), price twopence.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: All Souls' Church.—The Rev. W. H. Drummond preached on May 29 for the last time before his removal to London. There was a good congregation at the morning service in spite of the holiday season, and this was followed by the Whit-Sunday celebration of Holy Communion. At the evening service many visitors were present, and afterwards there were many hearty and affectionate farewells. On Wednesday, May 19, the ladies of the congregation arranged a delightful soiree to meet Mr. and Mrs. Drummond. Mrs. James Campbell acted as hostess, and made the noble hall still more lovely with a wealth of flowers from her garden. During the evening Mrs. Drummond received a beautiful and costly gift of silver and a cheque as a tribute of affection for all that she had done to help the work and friendship of the congregation, while Mr. Drummond was presented with a silver salver with an inscription placing on permanent record his services both as minister of All Souls' Church and as a citizen in the public life of Belfast.

Belfast: York-street (Resignation).—The Rev. A. O. Ashworth, having felt obliged by ill-health to resign his charge, the Presbytery of Antrim asked him to vary his application, and he is to remain senior minister, *emeritus* (without salary), the congregation appointing an assistant and successor. The *Non-subscribing Presbyterian*, in announcing Mr. Ashworth's retirement, gives a record of his faithful work during eighteen years of ministry at York-street.

Bolton District Sunday-school Union.—The Annual United Scholars' Services organised by the Union were held on Sunday last at Bolton and Chowbent. Both chapels were well filled with scholars, teachers, and friends from the schools in the district, the attendance at each being over 700. At Bolton (Bank-street), Rev. E. E. Jenkins, of Walmsley, conducted the service, and Mr. Thomas Holt, of Manchester, gave an address on "Moral Duty." At Chowbent, Mr. Isaac Barrow, of Westhoughton, conducted the service, and Rev. E. Morgan, of Bolton, delivered the address.

Congleton, &c.—On Monday from 50 to 60 members and friends of the Congleton, Burslem and Newcastle-under-Lyme congregations, led by the Revs. F. Hall and G. Pegler, united in a successful excursion to the Dane Valley and Ludchurch. Invitations had been extended to the Crewe, Nantwich and Macclesfield congregations, but they were not able to take part. It is hoped to make the outing an annual event.

Dover.—On Sunday morning last the Sunday-school anniversary was held. The church was decorated, and each child carried a bunch of flowers which was placed on the table making a very pretty effect. The Rev. C. A. Ginever gave the address, and in the evening Mrs. Ilona Ginever preached a beautiful sermon on "Tongues of Fire." There was a very good attendance. Next week Mr. Ginever begins a series of evening theological lectures, the first being on "Who and what are Unitarians?"

Glasgow: Ross-street.—A special flower service for the children was held last Sunday, when the Rev. Arthur Scruton, the newly-appointed minister, gave an appropriate address on "The Message of Flowers." The flowers with which the church was tastefully decorated were afterwards sent to two of the city poor-houses for distribution amongst the inmates.

Horsham.—In glorious summer weather a goodly number of friends from far and near joined with the congregation in celebrating their 136th Whit-Sunday anniversary. The Rev. L. P. Jacks was the preacher of the day, and in the morning took as his subject the relative ease and difficulty of sin and righteousness. In the evening the sermon was upon Gratitude. The lunch and tea were as usual carefully arranged. The collections for the B. & F. U. A. and the Provincial Assembly were slightly over £6.

Ilford.—The visit of the Rev. Mary A. Safford to Ilford last Sunday broke all records, the church being overcrowded at each service. In the evening many had to be refused admittance.

London: Stamford-street.—On Tuesday evening, May 25, the annual inspection and display of the Boys' Own Brigade, 1st London Company, was held at the Blackfriars Mission, when a large number of visitors were present. Mr. Ion Pritchard, president of the B.O.B., was in the chair, and was supported on the platform by Rev. W. G. Tarrant, Mr. W. T. Pritchard (major, London Battalion), Captains Oakeshott, Holsworth, and Bartram, and Mr. A. A. Taylor, president of the Laymen's Club. After various movements in squad drill, the inspection was carried out by Captain Bartram. Then followed the "March Past," and a short display of marching drill, after which was sung the new Brigade hymn, "Reveille," written for the B.O.B. by Mr. Tarrant, the music being composed by Mr. Arthur Ruddock, L.R.A.M. The ambulance squad then gave a display of bandaging, resuscitation of the apparently drowned, and stretcher drill, which was much appreciated by all who were present. The President addressed the company in a short and characteristically bright and cheering speech; the inspecting officer (Captain Bartram) made a few kindly remarks on the drill displayed, and laid stress upon the absence of militarism in the B.O.B. Mr. Tarrant addressed both boys and parents in wise and encouraging words, and the annual report of the company's work was read by the captain, Rev. John C. Ballantyne. The most interesting part of the programme, to the boys, —the distribution of awards for the past year—now followed, and the "squad medal," "three years' service stars," and gymnastic prizes were presented by the chairman. A display of gymnastics having been given by the company, the meeting was brought to a close by the singing of "Lend a Hand," and by the concluding prayer. The year just closed has been in many ways a successful one. Drill parades, gymnastic class, church parades, Sunday-school classes, ambulance class, and the various battalion gatherings have all been well attended, and the strength of the

company has been well maintained. Officers and boys are now looking forward, with keen anticipation, to the summer camp, to be conducted by the London Battalion Executive in August, at Walnut Tree Farm, Deal.

Manchester: Broughton.—The Rev. Henry Dawtrey, B.A., whose engagement was for three years, will conclude his ministry at the end of August next.

Mossley (Appointment).—The Rev. H. Fisher Short, of Crewe, has accepted an invitation to the Free Christian Church, in succession to the Rev. J. E. Stead.

Newport, Mon.—The Rev. Arthur Golland, M.A., concluded his ministry on Whit-Sunday, when, despite the fact that many of the regular congregation were absent on holidays, there were large attendances both morning and evening. After the evening service a meeting was held to take leave of Mr. Golland. In a felicitous speech, the president of the Church, Mr. W. Pritchard, referred appreciatively to the good work done by Mr. Golland in the course of his settlement at Newport, and of the high regard in which he is held by everybody connected with the Church. It was with the greatest possible regret that they received his decision to leave them, and he would carry with him their warmest good wishes for his happiness and the prosperity of his work wherever he might settle. Mr. Golland was then presented with a silver tea-service and tray, suitably inscribed, and, in acknowledging this, he dwelt upon the pleasant relations which had always existed between the congregation and himself. On Whit-Monday the Sunday-school picnic was held at Beechwood Park, there being 54 children and adults present. After tea one of the scholars, on behalf of the school, handed Mr. Golland a silver-mounted ebony walking-stick as a token of their esteem.

Scarborough.—The annual Flower Service in connection with this Sunday-school was held on Whit-Sunday, the Rev. Joseph Wain conducting the service and giving the address. The floral offerings were afterwards distributed in the customary manner. The numbers in the school have been slightly increased by the formation of a Bible class.

Scottish Unitarian Sunday-school Union.—The ninth annual meeting was held in Glasgow on Saturday last in Ross-street Church. The annual reports—secretarial, financial, and visiting—were adopted, and office-bearers elected for the ensuing session. It was also decided to issue another small booklet got up on similar lines to those already published by the Union, which is to be ready by Christmas for distribution amongst the scholars and members. The subject-matter of the new booklet will be "Lessons from Flowers." The reports showed that there are six schools affiliated to the Union, with a total membership at March 31 last of 381 scholars and 45 teachers. All the schools had been visited by a Union visitor once during the past session, and the reports were presented by the convenor of the Visiting Committee in a carefully compiled summary, which, in the unavoidable absence of Miss Strachan, was read by the secretary, Mr. Alex. McLaren, of Glasgow, who presided, referred to the recent acquisition to our forces in Scotland of the Rev. Arthur Scruton, the new minister of Ross-street Church, and welcomed him as a member of the Union.

South Cheshire District Association.—The nineteenth annual meeting of this Association of Sunday-schools and congregations was held at the High-street Church, Shrewsbury, on Wednesday, May 26. The proceedings opened with the business meeting, which was attended by representatives from Chester, Crewe, Nantwich, Newcastle-under-Lyme, Shrewsbury, and Whitechurch. In the course of his presidential address Rev. G. Pegler expressed his pleasure and satisfaction that Congleton had re-entered the Association, and accorded high praise to Rev. Fred Hall, whose excellent work had made it possible. He also voiced the hope that next year they might be able to enrol the congregation recently formed at Burslem. An interesting report, setting forth a year of creditable work, was presented by the Executive Committee, and the treasurer's statement of accounts showed a substantial balance in hand. Mr. H. G. Wilson, H.M. Inspector of Schools, was unanimously elected President for the ensuing year. Having accepted an invitation to the Christian Church, Mossley, Rev. H. Fisher Short was unable to stand for re-

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RED

WHITE

& BLUE

For Breakfast & after Dinner.

election as secretary. The Rev. W. A. Weatherall was unanimously appointed to the position. It was resolved to hold the next autumnal meeting at Congleton, and the next annual meeting at Whitchurch. During the meeting a hearty welcome was given to Rev. William Stephens, who had recently settled at Shrewsbury, and the best thanks and good wishes were accorded to Rev. H. Fisher Short. In his address of greeting from the M.D.S.S.A., Rev. T. P. Spedding made reference to an arrangement that had been made by the Missionary Conference to assist the extension work of the Association at Burslem and Tunstall. He said that, though small, the South Cheshire Association occupied almost the premier place for missionary zeal and activity. At the close of the meeting, a vote of condolence was passed to the families of the late Rev. J. K. Montgomery, Mr. George Dodd (Whitchurch), and Rev. Walter Reynolds. The Revs. J. C. Street, W. J. Pond, T. P. Spedding and others spoke to the motion and bore earnest testimony to the admirable qualities and labours of the deceased brethren. At the subsequent Conference Rev. H. Fisher Short briefly introduced the subject of the "Guild Movement," and emphasised the desirability of making devotion and the cultivation of the religious spirit the primary features of their guild work. In the evening, after tea, a religious service was conducted by the Rev. W. Stephens.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. J. H. WICKSTEED, M.A.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Mr. E. WILKES SMITH; 7, Rev. JOHN C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. A. A. CHARLESWORTH.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. H. RAWLINGS, M.A.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. J. F. FARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. J. COLLINS ODGERS, B.A. Anniversary Services.
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; 7, Dr. LIONEL TAYLER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. MARY A. SAFFORD.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Richmond, Free Church, Ormond-road, 11.15, Rev. J. C. BALLANTYNE; 7, Rev. F. R. SWAN.

BIRTH.

LOCKETT.—On May 29, at the Manse, Banbridge, Co. Down, the wife of Rev. Edgar Lockett, of a son.

IN MEMORIAM.

To the revered memory of THOMAS THOMAS, who died at his residence, Strathmore, Woodside Park, N., June 5, 1907.

"I thank my God upon every remembrance of you."—Phil. i. 3.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. EDGAR NOEL; 6.30, Mr. WALTER RUSSELL.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11, Sir THOMAS FULLER; 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. J. E. ODGERS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.15, Rev. C. A. GREAVES, D.C.L.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student, U.H.M.C.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. W. LUMMIS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. C. SNEDDON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

SOUTH AFRICA.

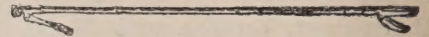
CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

A

GARDENING SUGGESTION

The following is from the "Standard" of 13th May, 1909:—

"A very useful appliance for the gardener has recently been invented, which is called the Gripper garden walking-stick. It is the ingenious idea of Mr. A. C. Harris, of Howard Road, Leicester, and serves a variety of purposes. For example, as you walk round your garden you may want to gather some of the flowers, and if, as usually happens, the choicest blooms are just beyond your reach, the Gripper walking-stick will enable you to gather them with ease. You may also want to prune a tree—the same appliance will do it; or to pull up a noxious weed without stooping. Again it is at your service."



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PHILIP GREEN, Essex Hall, Essex-st., Strand.

WIDOWS' FUND.

THE ANNUAL MEMBERS' MEETING of the Society for the Relief of Necessitous Widows of Protestant Dissenting Ministers will be held at the Sunday School Union, 56, Old Bailey, on Monday, June 7. The Chair will be taken at Two o'clock.

DEAN ROW CHAPEL.

SUNDAY SCHOOL ANNUAL SERMONS, June 13, Preacher, Rev. E. A. VOYSEY, M.A. (of Northampton). Morning, 10.45; Evening, 6.30. Collection.

Norcliffe Chapel, Styaf, closed for the occasion.

THE MINISTERIAL FELLOWSHIP.

THE ANNUAL MEETING will be held in the Memorial Hall, Manchester, on Wednesday, June 30, at 10.30 a.m. Applications for Membership, with nominations, must be sent in not later than 9th inst.

C. J. STREET, Hon. Sec.

"THE UNITARIAN MONTHLY."

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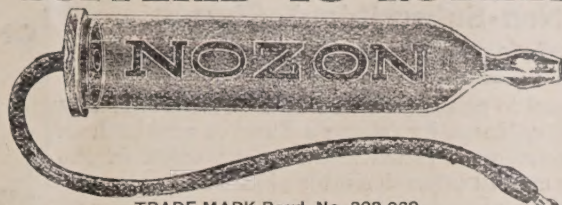
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Preliminary Notice.

A BAZAAR

in aid of the Church Building Fund will be held in NOVEMBER.

Goods or donations will be thankfully received by Mrs. TITERTON, Greenhill-road, Moseley; or by the Bazaar Secretary, Mr. LEWIS LLOYD, Church-road, Moseley.

SAMUEL JONES FUND.—The MANAGERS meet annually in OCTOBER for the purpose of making GRANTS.

APPLICATIONS must, however, be in hand not later than JUNE 15, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

MATTHEW HENRY'S CHAPEL, CHESTER.

PRELIMINARY NOTICE.

A SALE OF WORK in aid of the Alterations Fund will be held in October. Goods or Donations will be thankfully received by Mrs. D. JENKIN EVANS, 41, Victoria-road, Chester; or by the Secretary, Mrs. J. DAWSON, 55, Garden-lane, Chester.

LONDON SUNDAY SCHOOL SOCIETY.—The Annual Aggregate Service for elder scholars and teachers will be held at Essex Hall on Sunday, June 6, at 3.15 p.m., and will be conducted by the Rev. E. SAYELL HICKS, M.A. All friends, especially children over 14 years old, will be heartily welcomed.

R. ASQUITH WOODING, Hon. Sec.

LITTLE PORTLAND STREET CHAPEL, Regent-street.—Sunday, June 6, 11.15 a.m. and 7 p.m., Rev. MARY SAFFORD, of Iowa, U.S.A., will preach.

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Downpatrick, Ireland.

The Members of this Church intend to celebrate the **200th Anniversary** of the founding of their present Meeting House by raising a Fund to enable them to carry out some much needed Improvements, such as the Renovation of the Meeting House, Manse, and Schoolroom, and other desirable objects.

For this purpose a **Bazaar** will be held in the month of **December, 1909.**

The Members of the Congregation make an earnest appeal to friends at **home and abroad** to aid them in worthily maintaining this interesting historic Church.

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